

THE  
GUIDE  
OF HONOUR,  
Or the Ballance wherein she  
may weigh her Actions.

A Discourse written (by  
way of humble advise) by  
the Author then residing in  
Forreigne parts, to a  
truly Noble Lord of  
England his most ho-  
nour'd Friend.

Worthy the perusall of all  
who are Gently or Nobly  
borne, whom it instructeth  
how to carry themselves in  
both Fortunes with ap-  
plause and security.

By ANTONY STAFFORD, *Gent.*

Printed at London, by T. C. for S. Cart-  
wright, dwelling at the Bible in Duck-  
lane. 1634.

OF  
OCTOB. 1. 1633.

**P**erlegi hunc Libellum curatulus (A discourse written by way of humble advice, &c.) qui continet folia 3 c. paginas vero 57. in quibus nil reperio sanæ Doctrinæ aut bonis moribus contrarium, nec aliquid quicquā quo minus cum publica utilitate estimatur, modo intra tres Menses proximè sequentes, Typis mandetur.

*Guilielmus Haywood, Arch-  
Cantuar. Capell. domesticus.*

Worthy the perusal of all

who are desirous of Nobility

born a woman in England

how to carry themselves in

both Fortunes with grace

pleasant and necessary.

By Anthony STANBROD, Gent.

Printed at London, by T. Cotes & Co.

against the wall at the Sign of the Bible in Duck-lane.

1633.



TO THE CON-  
stant lover of Ver-  
tue, and Knowledge,  
the right Honorable,  
George, Baron of Batkeley,  
Mowbray, Segrave, and  
Brace, and Knight of the  
Order of the Bath to  
his Majesty now  
reigning.

MY LORD,



Twelve years  
are past,  
since this

A 2 Hand-

## *The Epistle*

Handmaid of Honour, made her first addresse to your Lordship, and will not now part from you. Indeed shee can not leave you, and keepe her shame, in that she owes her Essence to you, being Composed of your Heroick Vertues. He that Conuerseth with you need not see her; for yow  
two



## Dedicatory.

two differ in nothing, save in the lively Grace which all Originals have above their Copies. If in your Lordships eye she appeares not faire enough, looke into your selfe, and forme her anew out of your owne bosome, where Perfections dwell, to which I can not penetrate. I could

A 3 wish

*The Epistle*

with too, you  
would apparell  
your owne Childe  
in your owne  
Phraſe, Gentle, and  
Sweete as your  
owne Diſpoſition.  
My Nobleſt Lord,  
it is impoſſible for  
mee to flatter you,  
ſince I can not out-  
ſpeake my love, or  
your Merit. Hee  
that thinkes I inſi-  
nuate, let him in  
my hearing take  
but

## *Dedictory.*

but one Syllable  
from this ; and I  
heere promise, hee  
shall finde mee a  
greater Prodigall  
of lifethen of Lan-  
guage. I pay my  
God onely Love,  
Thankes, and Re-  
verence for my  
Creation ; and a  
greater returne ;  
you can not ex-  
pect, whom hee  
hath made the  
Noble meane of

## *The Epistle*

my Preservation.  
Of that due Obla-  
tion you may rest  
Confident ; For  
I can never bee so  
unman'd as to bee  
ungratefull. I can  
onely say, I am tru-  
ly sorry that (for  
your sake) I am not  
Master of many  
Lifes ; not that I  
desire to live long,  
but to dye often in  
your service. I am  
barred further pro-  
testati-

*Dedicatory.*

testation by the  
haste I make to  
professe my selfe

*Your Lordships  
most humble,  
loyall servant*

*Antony Stafford.*

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gre

## To the Noble Reader.

**F**Or to such onely  
this Maiden  
Guide of Ho-  
nour, desires access. The  
detracling broode, whom  
Malice hath begot on Igno-  
rance, shee holds not worthy  
of her Salutation, much  
lesse of her Service. Shee  
knowes that Hercules after  
his fifty Labours, grappell'd  
with Envy, and expects the  
like encounter. These Fly  
wits (that search all over a  
body for a sore, and where  
they cannot finde they make  
one) imitate in this their  
great patron Momus, who  
(when

## To the Noble

(when he could not espy any member, or feature in Venus justly liable to detraction) cride out upon the creaking of her pantables. They raile at the Ages past, condemne the Present, and already judge the Future. These severe Iudges will have a man as serious in his first Booke as his last Will. Some of them lately have not spared even Apollo's first borne, incōparable, and inimitable Sir Phillip Sydney, whose Arcadia they confine ouely to the reading of Chambermaids; a censure that can proceede from none but the sonnes of Kitchinmaids. Let me perishe, if I thinke not his very Skull yet retaines more:  
witt



## Reader.

witt then the passive  
braines of these wretched  
things, betweene whose  
Soules, and Knowledge,  
there is a Gulfe. But how  
come I to descend to these  
poore Objects, whose infle-  
xible dullnesse, and obsti-  
nacy, Reason herselfe cannot  
bend. I confesse nothing  
could make mee vntsafe  
them a word, were I not fi-  
red with their undervallu-  
ing of that much worthy  
who (next her Kings) is  
the first glory this Iland can  
boast of. A man deserving  
both the Laurels, and the  
Crowne to boot, design'd  
him by the Votes of many  
brave Spirits, who discove-  
red in him all the requisites  
of a King but the Title.

This

The po-  
lish Crown

## To the Noble

This is no digression,  
Noble Reader; for the  
Guide I have given you, is  
also the Champion of Ho-  
nor and of her sacred seed,  
of which he was the first in  
worth, though not in time.  
Are you enflamed with a  
Desire of Domesticall Glo-  
ry? Imitate the truly great  
Sydney, whose onely Exam-  
ple is far above all my Pre-  
cepts. Can you wish the  
Arcadians boast your selfe  
ancienter then the Moone?  
If you live out of vertues  
Shine, your Antiquity does  
not illustrate, but obscure  
you. Hath Fortune stored  
the rest of humanity to feed  
you? Without learning you  
are as blinde as your God-  
desse. Hath Nature be-  
stowed

---

Reader.

---

flow'd her utmost Art on  
you? Without Knowledge  
you are, at the best, but an  
unhabited Paradise. Blush  
then to sit in the Theater,  
one stone upon another,  
Shame forbids that your  
inward, and outward sight,  
should have one and the  
same Horizon. Which igno-  
minie that you may eschew,  
emulate the ever famous,  
ever blessed Sydney; who is  
as far above the Envy, as  
the Understanding of his  
Detractors, more capable of  
a Bastinado then an Apolo-  
gy.

Now for this true Ser-  
vant of Honour; I assure  
you shee had never kiss'd  
your hands; but that I  
feard another would send  
her

## To the Noble Reader.

her to you without or Equipage, or my consent. Heaven be praised, shee comes not from me with such labour: that she needs a Midwife to bring her forth. She is now by my Command come to waite on you: If you follow her close, she will bring you into the embraces of her Mistresse, betwene whose armes Posterity shall find you sleeping. Which supreme humane happinesse is unfainedly wished you, by

Your most humble  
servant,

Antony Stafford.



THE  
GYDE OF HONOUR,

OR

A DISCOURSE

Written by way of  
humble advice, by the  
Author then residing  
in Forreigne parts, to  
a Noble Lord of En-  
gland, his most  
Honour'd  
Friend.

**A**Ll the present  
occurrences,  
both of these,  
and other parts, my last

B will

will present to your Lordships gracious acceptance. I will lay aside therefore Forreigne businesse, and humbly advise your Lordship concerning your owne. I may truly say your owne, by reason your Honour, and Happinesse in this life, and your Fame with Posterity depend upon it. Could intelligence Anatomize all States, laying their entrailes, and nerves open to you, it would rather augment your subtilty then your vertue, your gene-

your generall Knowledge,  
then your particular  
Goodnesse. It is an er-  
rour as great as com-  
mon to Study to know  
more, not to live bet-  
ter. The wisest, and  
most judiciall observa-  
tions can bee given us  
of this Worlds affaires,  
can neither strengthen  
our Vertue, Deare Sir,  
or better our Prudency,  
unlesse wee apply them  
to our selves, by pra-  
ctising in our lives the  
sounder part of them,  
the rotten cast away.  
But I, all this while  
onely fetch the Wind,

to come with the fuller  
gaile into the Haven.  
My counsell is, that  
you set the whole  
frame of your life upon  
these three legges: Re-  
ligion, Care of your  
private estate, Discreti-  
on in all your actions.  
Take away any of these  
and you fall either a ri-  
diculous subject to your  
enemies, or a sad ob-  
ject to your Friends.  
For example: Ruine by  
negligence, or prodiga-  
lity your private For-  
tune, and you become  
a laughing stocke to  
those that hate you: on  
the



the other side; abandon your Religion or Reputation to the just censure of others, and you become a corrasive in the hearts of all your Honourers. With your Lordships leave, I will a little enlarge my Discourse upon these three severallie, and demonstrate the comforts with which they fill his Soule, in whom jointly they make their blessed union, and happy mansion.

B 3

Re-

*Religion:*

**I** Place Religion first, in obedience to Gods Commandement, who wils us first to seeke the Kingdome of Heaven, and the righteousnesse thereof, promising that all other things shall be added unto us. Againe, I give it the leading for order sake, imitating the Builder of an house, who begins with the foundation; which excellling both for matter, and well laying the whole

whole Frame, will unmoved withstand the blasts, and rage of Wind, and Weather. This preceding, all things else readily follow which any way tend to the perfection, and happinesse of living. It is so, it is so, most honor'd Lord: Religion was never seene to goe alone, without alwayes a glorious traine of Vertues to attend, and (for the most part) felicity to accompany it. I say for the most part; because though God ever af-

fordeſ his Children the true, ever flouriſhing, internall felicity, yet, hee often ſuffereth even the deareſt in his eyes, to want the fading externall. On the contrary, where Religion doth not waite on humane endeavours, there the whole bodie of their actions is cloathed with imperfections. There is nothing which ſo much diſtinguiſheth Man, and Beaſt, as Religion; which is diſcovered in us, long before the uſe of our reaſon, it being in-

ingrafted in us by Nature; as wee reade of Saint *Iohn Baptist*, and divers other Saints, who have made cleare, and miraculous demonstrations of their Zeale, even in the narrow compasse of the womb. This is a Heavenly prerogative peculiar to man alone; for that the other living creatures are rationall, many have disputed; but that they are religious, no man was ever so stupid to maintaine. It is an observation infallible throughout all Storie,

that the more Noble Nations were ever the more Religious. *Valerius* said to the Romans, that though they regarded not their Citty, yet they should stand in feare of their Gods; which by their enemies were taken prisoners. It was with this polisht people a custome as commendable as usual, that the Consull, or Pretor, ever offered the richest of his spoiles to the same Gods in the Capitoll, unto whom there first hee pronounced his vowes. In imitation,

tation, and emulation  
of these truly brave  
Heathen, doe you offer  
up likewise the first  
fruits of your noble  
heart, as a rent due to  
him that made it. Love  
with all your soule the  
Creator of it. The cause  
why you love him you  
must make him selfe,  
and the measure of that  
love must bee without  
measure. Submit your  
will to his, humbly de-  
siring his direction, and  
protection in all your  
wayes, and procee-  
dings. Let this assu-  
rance fullie content  
you

you, denying harbour  
to vaine curiosities,  
which will disquiet,  
not amend your mind.  
Weary not your selfe  
with **Controversies**,  
and needlesse nicities in  
Divinity, but leave  
them for learned  
men, amongst whom I  
finde some who will  
not bee ignorant of  
Gods secrets, as if it  
were a matter of no-  
thing to bee saved, un-  
lesse wee also know  
what God will have  
unknowne. Think  
that sufficient which  
God hath thought  
enough



enough for you , and  
seeke to know all that  
to salvation is necessary,  
not to contestation.  
When *Aquinas*, and  
*Scotus* have vented, and  
banded all their subtil-  
lity each against other,  
many wise men will  
judge it no other then a  
profound scolding. The  
Iewes proceeding this  
way infinitely takeeth  
mee, who as often  
as they fell upon a-  
ny difficult place in  
Scripture , would say,  
*Veniet Elias, & enodabit:*  
*wee know that Elias will*  
*come, and tell us all*  
*things.*

things. Those stirring wits that itch to propound acute questions are fitly compared to the Sunne in March, who then exhales humours, but dissolves them not. And were their positions only frivolous, they were more tollerable, but they commonly end in horrid Blasphemy. *Laurentius Valla* hearing a Cardinall dispute sublimely of God, and his subordinate Spirits, said to his companion, *And I could produce too such keene Arguments against my Christ,*

*Christ, but I spare so great a Majesty.* In a word; Bee not in Divinity an *Aculeo*, nor a *Curio*: but in all your doubts have recourse to this sure decider of all differences, *Dominus dixit*. What folly, nay, madnesse is it to spend a mans whole age in speculations, neither necessary to this life, nor that to come? We have a wicked custome in *England*, of Gentlemens studying the Controversies for ornament; not taking them to heart, nor handling them with that reverence

verence they ought.  
Do not you so, but  
love goodnesse in what  
Religion soever you  
finde it. Put not your  
sickle into the Divines  
Harvest, but leave it to  
those whom God hath  
marked for his Mini-  
stry. Raile at no Sect,  
for they that delight in  
wrangling, desire rather  
the confusion then the  
reformation of him  
they oppose. Much  
disputing, it may bee,  
God loves not, and for  
certaine, most men ab-  
horre. To this I may  
adde, that Truth is no  
way

way more involved  
then by that way shee  
is sought. Reade you  
therefore such Bookes  
as may enflame your  
zeale, laying aside those  
which onely satisfie  
your curiosity. Neither  
be onely conversant in  
those workes, which  
make against vice in  
generall, but enquire  
after such also as treat  
of those vices, to which  
you finde your selfe  
most prone. Physiti-  
ans, after they haue gi-  
ven a generall Purgati-  
on, use such Medicines  
as purge *Elective*, that is,  
take

take away onely that humour which is predominant in the patient. So you must not run over onely those Authors which meerly write against sinne, without descending unto particulars; but intently peruse, and dwell upon such as inveigh against your own secret finnes, onely knowne to God, and your selfe. If to any notorious vice you bee inclined (next your invocation of God) the onely remedy is to shunne the cause. *Præ-*

*sentia*

*sentia objecti naturaliter  
mouet Potentiam* : The  
presence of the object  
stirres up the Desire. To  
expresse my selfe more  
clearly: Fly that thing  
or that company, from  
whence your entice-  
ment comes. If in a  
friend an imperfection  
appeares, Friendship  
winkes at it: but if a  
vice, the hate of that  
makes her loath the  
thing beloved. Bee not  
you such as was *Fabius*,  
a Decemvir, of whom  
*Livy* saith, that hee  
chose rather to be like  
*Appius* then himselfe. I  
am

am not of *Bions* opinion, that all friends good, or bad, are to be retained, least we either confesse our weakenes in conversing with the vicious, or our basenes in forsaking the vertuous. Another maine helpe is the rectifying of your will. The way to subjugate this, and render it conformable to the lawes of Reason, is a secret in the cure of the soule, known but to a few, and by fewer practised. In this untroden path which leads to the Temple of Vertue,



tue, I will with alacrity  
bee your Lordships  
humble, and happy  
Guide. *Your understanding must often, and ear-  
nestly informe your will.*  
The reason why some  
who know enough,  
commit such grosse er-  
rours, is, that their un-  
derstandings check not  
their wils, or, if they  
do, it is so seldom, & so  
coldly, that they rather  
yeeld then conquer.  
On my faith, this one  
rule observed is able to  
make you Lord of  
more perfections then  
now you are of Akers.

That

That you may obtaine from the Almighty a blessing of these and all your other endeavours, receive often the Sacrament. Remember him often that never forgets you. Frequency of Communion is a great, though not an infallible signe of continuance, and promotion in righteousness. Saint *Augustin* counselleth the more perfect to receive every day. I advise not you to doe so, but think it enough if quarterly you faile not to execute this your holy duty.

Your

Your manifold affaires  
will hardly permit you  
oftener to make a seri-  
ous and devout prepa-  
ration, which must ne-  
cessarily precede the  
approaching to this san-  
ctified Supper. You  
must expel the old man  
out of your heart, and  
give up the sole gover-  
nement of it to the  
new, who admittes no  
Rivall. You must not  
onely strive to cleare  
your selfe of the infe-  
ction of mortall sinnes,  
but of the affection also  
to those which compa-  
ratively we call veniall.

Ha-

Having once shaken  
them off, you must be-  
ware that they take not  
hold againe: In these  
spirituall fevours, relap-  
ses are most dangerous.  
Great Divines doubt  
whether or no Saint  
*Peter* had done worse,  
had hee committed  
three severall finnes,  
then he did in falling in-  
to one, and the same  
thrice. Finall impen-  
tency lightly followes  
obstinacy in sinne;  
from which that you  
may be free, maintaine  
in your bosome a per-  
petuall warfare betwixt  
your

your Earthly and Hea-  
venly desires. Oppres-  
sion, Blood, Sodomy,  
Blasphemy, and the  
rest of that lowd-  
mouth'd packe, I am  
confident you wil make  
strong head against;  
Onely my extreame  
love, not your disposi-  
tion, begetteth in mee  
a jealousy that you may  
bee captivated by the  
two English Evils,  
Drinke, and Women.

**C****Drum-**

Drunkennesse  
dispraised.

**T**He former is unworthy of Man, and Beast, it having no ground in Nature, and therefore *Seneca* properly styles it a *voluntary Folly*. He that makes another drunke commits the greatest of thefts; in robbing him of a Jewell (his Reason) beyond value in its owne Nature; but if you consider its great originall, God, it is then much more endeared.

So

So that here the common Posy (*not the givist, but the giver*) holds not, for both the one, and the other are in their owne estimation, and vawew incomprehensible. Neither is this a solitary vice, but is ever accompanied with Incontinency, wherefore wise Antiquity ever pictured the lecherous Satyrs Attendants on *Bacchus*. Yet are some wits like Franckincense, till they have taken heat from Wine they send forth no vapour. But from such

nothing solid proceeds, onely flashes, and fumes that vanish into nothing. Against this vice there is no stronger Remedy then often, and seriously to consider the loathsome lookes, gestures, and speeches of Drunkards.

Vnder this I comprehend Gluttony, since Excesse is the common mother to both, and in each of them the creature much abused. All hold that there is a great resemblance betwixt the *Macrocosme*, and



and *Microcosme*, the  
great, and the little  
World, which is Man.  
In the greater there is  
an established order;  
and should, nay would  
bee in the lesser, could  
the inordinate appetite  
of man bee brought to  
know the limits of Ne-  
cessitie. The irrational  
Creatures wee see doe  
neither eate, nor drinke  
beyond their hunger,  
or thirst, therefore in  
my mind, this Phrase  
(*Drunken Beast*) is as im-  
proper, as usuall; it be-  
ing withall a great dis-  
paragement to the  
C3 poore

poore creature altogether innocent of this excess. Neither is this vice an enemy to piety, but to wisdom. *Sapientia in sicco remanet, non in paludibus, & lacunis: Wisdom delighteth in a dry Habitation, not in bogs, and ditches.* For this makes that of *Heracles, Lux sicca, anima sapientissima: A dry light, a most wise Soule.* That you may never erre in matter of Diet, looke that the quallity of that you eate, or drinke, be agreeable to your constitution, and the

the quantity no greater  
then your stomacke  
can well overcome;  
which Galen implies  
when hee maintaineth  
*Oportere patientem esse  
proportionatum Agenti:*  
that the Patient must be  
proportionable to the A-  
gent. Wee see for the  
most part old men cate  
not so much as young;  
and the reason of this is  
none other then that  
the Agent, or naturall  
heate is not of force to  
digest the Patient, or  
foode, if in great quan-  
tity it be received. This  
is the sum of Physicke,

*Ex resolutione partium.*

and I dare bee bound  
that a sound body,  
keeping this dyet, shall  
dye through a meare  
resolution of parts,  
without ever knowing  
Disease. This will de-  
liver you from Physiti-  
ans, who purge men of  
their humours, and the  
World of men. I insist  
the longer upon this,  
because I would have  
your life lengthned in  
this world, and your so-  
briety crowned in the  
other.

*Incontinency*

*Incontinencie  
discommended.*

**I** Now come to the  
second English Evill,  
Women. If you saile  
by these false Com-  
passes, you shall be sure  
to sinke. Over and a-  
bove the incurring of  
Gods displeasure, you  
will sucke from their  
lippes their effeminate  
humours, and become  
uncapable of any  
charge in the Com-  
mon-wealth, and of all  
advise from your  
freinds. No man in the

state of Grace can imagine what one of these pretty ones will perswade him to, he being once enchanted. Enquire this truth of Slaves that have long serv'd in these Gallies. Your Lordship hath a great priviledge in having a lawfull remedie; So that if you can not honestly command your lust, you may honestly obey it. Yet doe I earnestly beseech you to moderate this pleasure, remembering that all things lawfull are not expedient. It is no flight

slight treasure that these wantons robbe us off. Assay often, and vehemently to subdue these, and all your other affections rebelling against your nobler part; So shall you worthyly receive your Lord, having this master Comfort, that you eat, and drinke your owne Salvation. *Mithridates* King of *Pontus*, having invented *Mithridate*, did by the often eating of it, so strengthen his nature, that afterwards, when hee would have poisoned himselfe to  
shunne

Shunne the seruitude of the Romans, hee could not possibly effect his designe. That immaculate Lambe of God our sweet Saviour, hath instituted this Holie Sacrament, that whosoever eateth his body, and drinketh his blood worthily should not die, but have life everlasting. The frequent eating of this Heavenly *Manna* is so strong an Antidote, that neither the poison of bad affections, nor the contagiõ of wicked conversation can worke upon that soule



soule to hurt it, which  
is once fortified with  
it. This is the tree of  
life, by which wee tri-  
umph over Death, and  
with the Lord of life,  
become fellowe heires  
of that Kingdome  
which from before all  
ages hee hath pre-  
pared for us. Before you pluck  
and taste this Divine  
fruit, knock your selfe  
on the Breast, and say,  
*Lord I am unworthy.*  
Thus doing, I with joy  
assure my selfe, dearest  
Sir, that your dayes  
shall bee long in the  
land which the Lord  
your

your God hath given you. Thus doing, blessings shall not stay your wishes, but come before and above your expectation. Thus doing, you shall sleepe, and wake, rise, and lie down in security, knowing that you are under the protection of a Guard, which neither the policy, nor power of Man, or Divell, can force. Thus doing, you shall give your enemies no cause to rejoyce, and your Friends none to greive. To conclude, thus doing, you shall

go out of this World  
with honour, and enter  
the other with Glory,  
leaving behind you the  
Fame of a life well lead,  
and so ended.

*Care of your private  
Estate.*

**I** Have seene one of  
the *Athenian* Sages,  
pictur'd with one eye  
cast up to Heaven, the  
other fixed on the  
Earth. The conceit, no  
doubt, implies that the  
view of these two re-  
mote objects do beget  
in a wise brest two dif-  
ferent

ferent cares; the first whereof hath an eye to the end of his journey, the latter to the meanes. The one seeks for the fairest, and the neatest way, the other looks to the *Viaticum*, or provision for the voyage. Thus must you doe, excellent Sir, you must not with too much thinking, whither you are going, forget where you are. As you mainde the joyes and glory of the other life, so must you also the necessities of this. *Thales* the Philosopher was derided

ded by the old Gover-  
nesse of his house, in  
that through the earnest  
fixing of his mind, and  
sight upon the starres he  
fell into a ditch; the  
Contemplation of  
things a far off taking  
from him the remem-  
brance of those neere  
hand. So are they wor-  
thily censur'd, and  
scoff'd at, whom an  
ignorant zeale maketh  
give over this World,  
while they are yet in it,  
neglecting their estates  
and posterity, nay utter-  
ly forgetting those  
humane offices, wherein  
being

being defective, wee  
can not deservedly bee  
stiled men. These  
should consider, that if  
Nature would have  
exempted them from  
the condition of men,  
shee would by a third  
sex have distinguished  
them from the rest.  
The misunderstanding  
of our Saviours words;  
in the 6. of *S. Matthew*,  
*verse 25.* hath abused  
many; they thinking  
that Christ in this place  
forbids all thought for  
this life, whereas, in-  
deed, he only prohibi-  
teth such a care as any

grievous

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way tends to a distrust  
of Gods Providence.  
My humble advice is,  
that you walke doubly  
provided, at once rely-  
ing upon Gods super-  
naturall helpe, and yet  
using the ordinarie  
meanes hee hath given  
you. Doe so, be an un-  
derstanding Lord, and  
let your wisdom war-  
rant you worthy your  
Title. Thinke twice  
how to maintaine your  
Greatnesse, for once  
how to set it forth, and  
(your Honor admitting  
it) oblige more your  
Posterity, then your  
Ancestors

Ancestors have done you. To be plainer, encrease your Estate, if you can doe it without the decrease of your Reputation. Bee not like those who thinke it the prime and essentiall part of a Lord to bee ignorant of what he hath. Enquire into the particularities of your fortunes. Know how, and where your Mannors, and Rents lie. Let not your least revenue passe unexamin'd, but informe your selfe of the former, and present vallue of it. Learne  
what

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Fath  
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you



what successively it hath  
yeelded your predeces-  
sors, and (the Lease  
being expired) let it ac-  
cording to the current  
rate of these times; else  
in shewing your selfe a  
Mercifull Land-lord,  
you may prove a cruell  
Father. Consider who  
have beene true to your  
Parents, and your selfe,  
and let your reward  
orewaigh their deserts.  
Omit not to take a role  
of all them who hold  
any thing of you, and  
marke such Names as  
have beene faithfull to  
your Family. These  
cher-

chetrish both with  
your purse, and counte-  
enance, taking the bet-  
ter deserving of them  
into your service. To  
the off-spring of those  
whom you shall fynde  
branded with disloyal-  
tie to your House be  
neither uncharitable,  
nor uncourteous: yet let  
them neither have so  
great a share of grace,  
or benefit as the former,  
except you see appa-  
rent, and extraordinary  
signes of Truth, and  
merrite in them. Be-  
leeve me, or (if not me)  
Story, that there is a

Fatal.

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tal.

Fatality in these things,  
and that perfidiousnesse  
often runs in a Blood.  
I may adde, the despaire  
will possesse the most  
honest heart ever to  
please you, who shall  
come to your service  
clogged with the me-  
mory of his fore-fa-  
thers demerits; and the  
comfortable advantage  
he shal come with who  
can assure himselfe that  
his errors shall bee bu-  
ried in the merits of his  
Ancestours. With the  
former take this gene-  
rall caution; that you  
set your Leases at such  
rates

rates, as no man can have just cause to call you oppressour. Wisely consider that though a poore wronged man can not take from you your Titles, Riches or Friends; yet hee may fortake you from them. Despaire as she hopes no good, so shee feares no ill. *Vita tua Dominus est quisquis suam contempsit; Hee is Master of your life who will forsake his own.* Of this we have a fresh example in one of your Lordships own Ranke. This is one of the crying sinnes, and the

the voyce of it reacheth  
anore higher then any  
of the rest.

Thus farre of your  
commings in, now of  
your layings out. Keepe  
a good set table that  
may not feare the ap-  
proache of halfe a score  
good fellowes. To this  
(in case Strangers of  
extraordinary quality  
come) you may adde  
according to your plea-  
sure. An orderly, yet  
liberal table continued,  
is by much more com-  
mendable, then these  
intemperate Feasts,  
which commonly are  
D fol-

Of your  
Expences.

lowed by as penurious  
fasts; So that vaine-  
gloriously to entertaine  
our guests, wee basely  
starve our Servants.  
Men of great ranke  
would seldome invite,  
for it draws mony from  
you, and censure from  
them; such ever making  
the prodigality, or de-  
fects of your table the  
discourse of theirs. I  
may adde the dangerous  
engagements they will  
invite you to, which  
you must either with  
the losse of your Wis-  
dome grant, or with the  
purchase of their envy  
deny.

deny. But if any eminent Person without any invitation of myne should voutsafe me a visite, I would like him selfe, and my selfe receive him. Some, and those wise, know every night the expenses of the passed day. I am not of opinion that your Lordship should be so strict, or put your selfe to that trouble, but I would perswade you to take an account of every weekes charges, and that at an appointed day, and houre, which I would not breake  
D 2 without

without a cause of great importance. Entertain not many followers, least you leave behind you many beggars, and few admirers. Those you take once into your service, maintaine so as the World may witness for you, they want nothing due to backe, or belly: And when your last day comes, (which Iesus grant I may never see) leave them legacies, futable to their severall qualities, and deserts. So shall their childrens children magnify your good.



goodnesse, and one  
Generation bequeath  
your praises to another.  
Choose your Officers  
sober, discreet, and ho-  
nest men; for if a mans  
nature lead him to wast  
and sharke, all your vi-  
gilancy will be in vaine.  
Dispositions quickly  
put on Habits. Bannish  
riot, and roaring your  
house, but alwayes be-  
ware of punishing a  
fault too severely in an  
old, and faithfull Ser-  
vant: Yet if you can  
not reforme him, give  
him meanest to live from  
you; so shall you doe

D 5

him

him good, and keepe  
your family from infe-  
ction. We reade of *Cato*  
*Uticensis*, that hee with  
great study kindled, and  
nourished dissension a-  
mongst his servants, by  
which meanes he came  
to know all their acti-  
ons, and conspiracies.  
Doe you shuane this  
course as you would do  
infamy, to which it  
leades. Let all your en-  
deavours serve to settle  
a firme concord a-  
mongst them, other-  
wise your house will  
become a common  
Pleas, and amongst o-  
ther

ther inconveniences, this ensuing will bee one. You cannot so indifferently carry your selfe, but that your affection will appeare more to some, then to others. Now, if your people bee at variance, one will repine at the grace you shew the other, judging himselfe wronged, and undervallued by you. From hence will proceede a mixt report, one exalting, and the other debasing you. And though your praisers surpasse in number your revilers,

lers, it will nothing at all availe you; men in these daies being more prone to harken after a mans vices then his vertues. Withall build on this, that those with whom you live are they must judge you. Who will desire your Character from any other then from such as are Eare, and Eyewitnesses of your Words, Deeds, and Cariage? Take heed therefore that Malice reigne not in your house, still remembering that Heave is the true patterne of a perfect

perfect society, and  
there Envy hath no  
place.

We are good clothes  
but make it not your  
study to excell others  
in bravery. Follow the  
received Fashion, but  
do not adore it. *Totus  
nitidus*, saith *Seneca*,  
*Totus stultus*: All neat, all  
Fool. Your Lordship  
shall observe in the  
course of your life, that  
such as give themselves  
wholly over bodies, and  
soules into the hands of  
a Taylour, are likely  
litle wiser then he that  
fittes them. They may

D 5      have

have a superficial, but not an essentiall worth. It may bee objected that they often attaine to high degrees of honour; to which I answer that no man is properly stiled wise from the event. It hath been long my observation that they who strove to have the leading in Fashion, came behind in all the maine requisites of a Gentleman. We see Women to bee their chiefe admirers, and I dare bee bound that none of them was ever yet found who could see thorow

thorow a Millstone, On  
my credit the clothes  
ostentimes, judge the  
wearer. We see the wi-  
sest of our Western  
Nations, the *Spanish*,  
and the *Italian*, to bee  
this way the most mo-  
derate; They finding  
this thrift, and modesty  
in habit to be infinitlie  
beneficiall to the Com-  
mon-wealth. There is  
no Country under the  
Sunne, that hath such  
an Apocryphall Gen-  
try as the *English*, where  
the sonnes of Brokers  
blend with it, and out-  
brave, and precede the  
most

most Ancient of it, as if  
clothes had the gift  
to enoble blood. All  
are permitted to weare  
what they can get ; and  
their owne vallue de-  
pends on that of their  
raiment. Amongst the  
ancient *Romans*, all sorts  
of men were distin-  
guisht by their habit,  
so that at the first sight  
you might know a  
mans calling by his  
clothing.



## Of Liberallity.

**O**F all the vertues  
in Man, Liberallity  
is the King, it being  
often called *Humanitas*  
as derived *ab Homine*.  
The holy Fathers of the  
Church commonly u-  
surpe *Pium pro Liberali*:  
*Pious for Liberall*. Let  
your house be like that  
of a Tribune, never shut  
to the distressed: make  
your life nothing else  
but a giving to the  
poore. They followed  
*Simo* by troupes, and  
he

he releived them with handfuls. These voices are worthy the purchasing at a deare rate, because upon them, places in Heaven depend. The onely way to be trulie great, is to give to these little ones. Make not your gifts common. In the giving see that your judgement, and affection concur. To the deserving be like a tree overcharged with fruit, which boweth, and offereth it selfe to be plucked. Confer your benefits on such as have honesty, and merit conjoy-

joyned. In my opinion  
he is not truly said to  
be a man of good parts,  
whose chiefe part, the  
heart, is rotten. On my  
life where that is false,  
nothing of vallue can  
harbour. Bee not your  
owne Chronicle too  
much in boasting of the  
favours you doe. Set  
not down your benefits  
in the Almanake. *The  
Noble Giver, saith Sene-  
ca, should instantly forget  
the giift, but the grate-  
full Receiver never.* This  
vertue is not placed just  
in the middle, but is  
nearer to Prodigality  
then

then Avarice. Not  
without cause therefore  
I adde this caution, that  
you be not too profuse  
in the distribution of  
your Money. Call to  
mind that it is as well  
the nerve of Peace as  
warre. By the helpe of  
it all things are acqui-  
red, save those of the  
mind, which are to bee  
had elsewhere, and by  
other meanes; yet to  
the obtaining of these  
too doth *Diva Moneta*  
afford no small aide. I  
may also truly averre  
that Magnanimity can  
not truly shew herselfe  
with-

without it. *Aristotles*  
two extreames I would  
have you shun. *Some*  
*men*, saith he, *are so spa-*  
*ring in their expences as*  
*if they were to live for e-*  
*ver, some so profuse, as if*  
*they were instantly to die.*  
I have heard of some  
who have quaited away  
their mony, and played  
at Duck, and Drake  
with peeces; but my  
comfort is, I have yet  
read no Sentences of  
their cōposing. *Charles*  
the fitt, as wise a  
man as the best of  
them, would tye a knot  
in a broken point, and  
re-

reweare it; yet was the most liberall Prince of those, or these times. One of my Ancestours was so beyond measure free of his purse, that the Painters drew him with a Silver hand; if they had added an empty purse, the Device had bene most perfect.

*Discretion in all your  
Actions.*

**I**T now remaines that I treat of the discretion, whereof all your Actions must favour.

This

This hath a large sence,  
but I will reduce it to  
as few heads as possibly  
I can. Guiccardin gives  
*Ferdinand of Arragon,*  
King of *Naples*, this te-  
stimony, *That hee was a*  
*Prince for his counsels*  
*Deliberate, in his actions*  
*Rèsolute, and touching his*  
*affections very moderate.*  
My God! what can  
man speake more of  
man? Wee will exa-  
mine the first part of  
the Testimony.

For

*For his Counsels  
Deliberate.*

**A** Wise Man considereth all the circumstances of an action before he subscribes to it. Make a long pause betwixt the invention, and execution of a fact. Interpose a thousand doubts with their solutions annexed before you embarque your selfe in a businesse of importance. It is an over-worne but a true Proverbe, *Two eyes see more then one.* There is nothing



nothing more laudable  
in a Noble nature, then  
a desire to be informed.  
*Hee that neither hath the  
skill to advise another,  
saith Livy, nor the grace  
to be advised by another,  
is simply of the worst di-  
position, and good for no-  
thing.* Consult with  
many concerning your  
Affaire in hand. You  
shall never find a *Iesuite*  
fooled alone, but with  
him the whole corpo-  
ration of his Society is  
deluded. We see often  
the hand, foot, or some  
other particular mem-  
ber to receive hurt, but  
rarely

rarely the whole body. Here Guiccardin puts in a Caveat. *Though nothing*, saith he, *in great deliberations bee more necessary then counsell, yet nothing withall is more dangerous.* His meaning is that Faith is a thing so hard to bee found, that a man can not without great hazard communicate his intentions. It is not now as in the *Romans* time, when betweene the many Conspirators against *Cesar*, there passed not one oath, they having no other mutuall

enga-

engagement of Secrecy  
then the word of a  
*Roman Gentleman*. Since  
therefore you can not,  
like a *Iesuite*, finde  
friends obliged by Sa-  
cramentall Oath, to  
keep your counsell, take  
advile of the dead; I  
meane of your Bookes.  
These will present to  
your view Truth naked,  
without any disguising  
Coverture. These will  
not flatter you, being  
senselesse of your love,  
or displeasure: They  
neither hope for advan-  
cement, nor feare op-  
pression. Have recourse  
to

to History, wherein  
you shall find your pre-  
sent affaire in a hun-  
dred severall shapes.  
Amongst all the exam-  
ples which have any  
resemblance to your  
present Case, ponder  
well which carry with  
them reason, and which  
onely successe. Direct  
your course after the  
former, not the later;  
for if you judge of  
things by their event,  
you will miserably  
abuse your selfe. It fol-  
lowes,

V  
(hav  
him  
pris  
will  
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agai  
ving  
and  
cour  
you  
you  
inth  
mor  
the

*In his Actions  
Resolute.*

**W**Hat else? A  
brave Spirit  
(having once shewed  
himselfe in an enter-  
prise, and called it his)  
will goe through such  
with it, and maintaine it  
against the World. Ha-  
ving well deliberated,  
and chosen an even  
course, let no man stop  
you in it, but run over  
your opposers. Being  
in the right, weigh no  
more the aspersions of  
the baser sort, then you  
E would

would the dashing of an  
Ass, or the barking of  
a Dogge. *Spreta exo-  
lescent, saith Tacitus, si  
irascare agnita videntur.*  
If you despise them they of  
themselves fade, and are  
griued by oblivion; but if  
they vex you, it will  
seeme that you acknow-  
ledge your selfe guilty. It  
is hard to doe a thing  
that appeareth faire in  
the eyes of all men; for  
that a good action,  
what dignity soever it  
hath (if it bring not  
with it the favour of the  
Times, wherein it is  
done, and the opinion  
of

of those into whose hearts it seeks to insinuate.) it is but as a Candle that burneth dimme, whose shadow seemeth greater then the light. To this the Italian Proverb is not dissonant; *Affai ben salta, a chi-Fortuna can- ta*; Hee cannot dance a-misse, to whom Fortune sings. Having the assurance of your owne conscience, that your proceedings are faire, and honest, slight the Censure of the muddy vulgar. Let Resolution and Constancy wait on

all your intentions, and enterprises. Cockles, and Weeds wee see are with one wave carried to the shoare, and by another brought backe into the Sea, but the Rockes stand firme. Seeke to approve your selfe to be good, resting carelesse what the bad thinke of you; for wee owe neither the Divell, nor his limbes any satisfaction. But if any man of your owne Ranke doe you an affront, shew that you are sensible of your Honour. Your Reputation



tion, according to *Aristotle*, is your Stockes; not yours, to which you should bee a bad Guardiant should you let it fall, and catch a crack. I have read a Fable, how that Reputation, Love, and Death made a covenant to travaile over the world, but each was to take a severall way. When they were ready to depart, a mutuall enquiry was made how they might finde each other againe. Death said, they should be sure to heare

This is not so consonant to the Doctrine of Christ, as I would it were.

Wherefore prudently and Christianly shun all occasions of quarrel.

What a wretched age do we live in that maketh effusion of blood, the onely meanes for reparation of honour, & teacheth us to make

E 3

of

Gods dishonor the foundation of our Fame?

of him in Battels, in Hospitals, and in all parts where either Famine, or Diseases were rife. Love bade them harken after him amongst the Children of Cottagers, whose Parents had left them nothing, at Marriages, at Feasts, and amongst the professed servants of Vertue, the onely bond to tye him fast. They long expected a direction from Reputation, who stood mute. Being urged to assigne them places where they might finde him, hee  
ful.

sullenly answered his nature was such, that if once he departed from any man, he never came to him more. The Morrall is excellent, implying that Honour once lost never returns againe. Loose then your fortunes, and life, rather then suffer this radiant Diamond to loose his luster. Else your posterity will wish you had never beene, and your friends blush at the sound of your Name. Permit not this Worlds most terrible, and horrid

Accident to daunt you.  
Standing environed on  
all sides with Wealth,  
meditate on poverty.  
The greatest amongst  
the *Romans*, on certaine  
set daies of the yeere  
used course diet, and  
warfe lodging, that so  
their Evill *Genius*  
might not finde them  
unprepared. Avoide  
all miseries as much as  
in you lies. *Plus misere est*  
*saith Seneca, quam ne-*  
*cesse est, qui miser est an-*  
*tequam necesse est: Hee is*  
*miserable more then needs*  
*who is miserable before he*  
*needs.* But if afflictions  
come

come never so thicke,  
and deprivation of the  
Sunnes light be one of  
them, embrace them  
with a smooth fore-  
head, and a manly  
heart, it being a thing  
most vaine to repine at  
what Necessity com-  
mands. A Palmy mind  
the heaviest waight of  
Fortune can never sup-  
presse. Experience hath  
taught mee that to bee  
irresolute is not to tem-  
per evill Fortune, but  
to tempt it. *Seneca* tels  
you, *Sine morſa animi*  
*velle transire vitam,*  
*ignorare est rerum natu.*

*ra alteram partem; To  
 seeke to end this life with-  
 out tasting any grieve, is  
 to be willingly ignorant  
 of the one halfe of Na-  
 ture. Wee will now  
 descend to the Conclu-  
 sion of the testimony.*

*Moderate in his  
 Affections.*

**I** Have in the former  
 part of this discourse  
 given some generall  
 rules for the modera-  
 ting of passions, and I  
 will now cursorily  
 touch some of them in  
 particular.

To

To lay before you <sup>Anger.</sup> the ugliness of wrath I need not, you having the strongest habit of Patience, that I thinke any man of your yeeres ever yet acquired. The surest helpe against that furious passion, is slowly to apprehend all occasions that may incite it, & being once apprehended, to endeavour the removing them out of the imagination: for it is the Cholerick humor that having first vitiated the Phantasie, stirs up this passion, which being once kindled, by a kind

kinde of sympathy enflames more the materiall humour, and that being once thoroughly fired, strengthneth, and encreaseth the passion. Let not your Anger precede your judgement, nor afford it leisure; for it quickly becomes master of the Place. In the beginning it is soone pacified, as greene wounds are easily cured. But if unfortunately you fall into an act of choller, repaire it againe with one of sweetnesse towards the party offended.

Your



Your Lordships nature is so little addicted to Mirth, that it were a sinne to prescribe limits to your joy. Notwithstanding, if you have a desire to bee merry within compasse, it is but going into *Spaine*, where you may buy Rulesto laugh by.

I rather feare your erring in the sad extreme, to which I can not devise what should move you. You have as loving a mother as ever man had, in whom are all the vertues required in a Woman,  
and

and with these the rational abilities of a man. To double this blessing you have a sister, in whom who should have the greatest interest a man would think Nature, and Vertue should be at strife, both of them having equally and infinitely obliged her, in whose due praises even they agree who in all things else are opposite. But you will say; Fortune may take all these from me. It is most true, she may; but the memorie of their vertues shee can not

not deprive you of. It were more then folly in you to envy Death his due Triumph over Creatures, of whose life 70. is the ordinarie period, and 120. the utmost, who know the Worlds fairest body, the lovely Frame of Heaven in it selfe incorruptible, and in his course observ'd so many thousand yeeres immutable, to bee subject to destruction, and that all his glorious tapers shall loose that light with which they now glad the Movers  
in

in this inferiour Globe.  
This Fatall Law is not  
new, being almost  
as ancient as the  
World; the penalty  
whereof only two have  
escaped of all that ever  
yet breathed this aire.  
You will yet object,  
that God may deny  
you Children, the re-  
joycing fruits of Ma-  
trimony. Suppose it to  
be so; Will you ther-  
fore be displeased with  
his good pleasure? It  
may be he does this for  
your good, foreseeing  
that they would prove  
so many corroding  
Cankers

Cankers in your heart.  
For ought you know, he  
may detain from you,  
not the comforts of  
your life, but so many  
hastenings of your  
Death. Perhaps hee  
with-holds from you a  
Traitor, a Murderer,  
a Whore, a Blasphemer.  
All this is but to  
arme you against the  
want of these reputed  
blessings (they being  
such, indeed, to the  
greater part of men)  
for I trust in God hee  
will bestow on you  
many children, and  
such as shall be so many  
Cordials

Cordialsto your heart,  
so many honours to  
their Nation, and so  
many ornaments to  
the Age they live  
in. I should in vaine  
arme your generous  
mind, against the de-  
privation of the sense-  
lesse things you pos-  
sesse, as Jewels, Gold,  
Silver, and the rest. The  
*Aristotelians* (disdaining  
that one, and the same  
word should expresse  
their love to Men, and  
Riches) stiled their  
affection to the former,  
*Amor*, to the latter,  
*Amatio*. The reason  
urging

urging them thereunto  
was, that they were  
possessed with an opi-  
nion, a Man did basely,  
and foolishly to doate  
on that which could  
not reffect him. An  
*Italian* Author there-  
fore very properly  
gives Gold the Epi-  
thet of *Amato non*  
*riamando*; *Beloved not*  
*reflecting*.

Your

*Your course of  
Life.*

**I** Have much , and  
long importuned  
your Lordship with the  
opinions of a weake  
judgement ; I will ther-  
fore onely touch three  
points which are very  
materiall. The first is  
your Course of Life ;  
The second , your  
Discourse ; The third,  
your Studies. The first  
is of great consequence  
if you well consider it.  
Your Lordship knowes  
I have heretofore over-  
vehe-



vehemently perswaded  
you to affect the life of a  
statist, by which course  
you might advance  
your Estate, and attaine  
to a higher degree of  
Honour. I now most  
submissively, and ear-  
nestly beseech you to  
commit this propositi-  
on to your riper confi-  
deration, and except  
you finde your selfe im-  
pregnable against the  
hazards that attend  
it, resolve not on it;  
but fetter even your ve-  
ry thoughts from the  
Court, so many incon-  
veniences being inci-  
dent

dent to that **Calling.**  
 If you be not advanced  
 to places of Eminency,  
 and that you see men  
 in all things short of you  
 preferred before you,  
 from hence will spring  
 a repining and a distur-  
 bance of your soules  
 peace. *Grave est a dete-  
 rioribus honore antequi.*  
*It is odious to a free spirit*  
*to be outstripped in Honor*  
*by one lesse deserving*  
*then himselfe.* Are you  
 not satisfied with your  
 present possessions?  
 Beware in seeking for  
 more, you consume  
 not what you have, or  
 that

that you loose it not  
by falling under the  
Plot of some Potent  
Enemy. *Inimicitia po-*  
*tentum graves sunt*, saith  
*Seneca*, *The Enmities of*  
*great men are vehement*,  
he maketh no mention  
of their love. You can  
not there live without  
entring into some Fa-  
ction or other, which  
is an adventure for a  
yonger brother, not for  
a man of your certainty,  
and Possibilities. But  
admit you raise your  
selfe to the degree of  
Honour, and proporti-  
on of Fortune you aime  
at.

at. Thinke you the  
 Maw of Ravenous am-  
 bition will bee filled  
 with that? Hee that is  
 led by her, nothing can  
 stay his adventures.  
 Heaven it selfe could  
 not give her content-  
 ment, from whence  
 she was throwne down.  
 Excellently singular,  
*Seneca, Cum omnia qua  
 excefferunt modum noc-  
 ant, periculosissima fæ-  
 licitatis intemperantia.*  
 Since all things exceed-  
 ing measure hurt, the in-  
 temperancy of Felicity,  
 must needs bee most dan-  
 gerous. Hannibal ar-  
 gu-

gued *Marinus Attilius*  
of weakenesse, in that  
he was not able to set a  
gage to his prosperitie.  
But make a suppo-  
sition you have your  
hearts desire, (it be-  
ing a thing possible  
though difficult) and  
that you have hold of  
the highest round save  
one in Fortunes Esca-  
lade, You are never sure  
of holding fast, and ever  
in danger of a shamefull  
fall. Now imagine you  
were secured from fal-  
ling, yet would Pride,  
and Disdaine, two stir-  
ring humours, so pusse  
you

you up, that you would forget from whence you came, and whither you are going. Seeing all things waiting your will, the thought of what to enjoy first would afflict you, as what first to weare, what first to taste, what Musicke first to heare, what conversation first to make choise of, which Mistris first to dally with, and other delights, which prosperity envites to. You would not bee much unlike to those soules *Bellarmino* maketh mention of in his tract of

Purgatory, which wander up, and downe in a faire, spacious, sweet sented Meadow, and are with a dilation of Beatitude, & an overfilling joy tormēted. Are you ambitious of your Princes favour? Do him acceptable service in your country, and you shall surely obtaine it. But you will answer, I would have frō him a superlative Grace above all other men, & bee made, the cabinet of his most secret thoughts. This were, indeed, the most ready way to procure the envy

of your fellow Peeres,  
and to incurre the suspi-  
tion of your Prince. For  
the love of Heaven ban-  
nish all such thoughts  
out of your bosome.  
Let it be your Medita-  
tion, how to attaine to  
the perfection of a de-  
vout life; So shall you  
become the favorite of  
a Deity. Being once  
in Gods favour, you  
can not (except you  
will) fall from it, he be-  
ing yesterday, to day,  
and the same for ever.  
You know how to  
please him, hee having  
revealed his will in his  
Word.



Word. The dispositions of Princes (as it is fit) remaine undiscovered, and their intentions incommunicable. Of all Kingdomes I esteeme this Iland wherein wee live, most happy, which since shee endured the file, never had above two or three Princes justly liable to the detested brand of Tyrannie. But if you needes will follow the Court, square your selfe by this Rule. What ever you do well, and laudably, ascribe some way to the wis-

dome of your Sovereigne; for they are gods on Earth, and (in Emulation of the Heavenslie God) will have us acknowledge the best of our actions to have their ground from them, leaving the worke to our owne Patronage. Our imperfections are bastards, which they will force us to father, but what ever is in us legitimate, and good, they themselves owne, as derived from their transcendent Vertue. *Taci-*

*tus*

the faith of *Antony*, that  
he was, *Nimius commo-*  
*morandis qua meruisset:*  
Vaine in repeating his  
owne Deeds. *Germanicus*  
did not so, who being  
Lord of a great Victory  
in *Germany*, erected in  
the fortunate place of  
his so good successe, a  
Mountaine composed  
of Armes, in man-  
ner of a Tropheie,  
which hee Dedicat-  
ed to *Mars*, *Iove*,  
and *Augustus*, in the  
inscription attribu-  
ting the Conquest  
to the Care, and  
Armie of *Tibe.*

rius, not making  
the least mention of  
himselfe. *Metu in-  
vidiæ, an ratus consci-  
entiam facti satis esse.*  
Whether he did this as  
fearinge envy, or that hee  
esteemed the testimony of  
his owne conscience glorie  
enough I know not, saith  
the same Author. On  
the contrary *Silius*,  
having for seven yeeres  
together governed a  
mighty Army in Ger-  
many, vanted that hee  
alone had so many  
yeeres maintained, and  
kept his Army in obe-  
dience, and order,  
where

whereas if *Tiberius* had  
himselfe come to his  
Legions, hee w ould by  
seeking to introduce in-  
novation of Discipline,  
have destroyed, and  
disbanded the whole  
Armie: *Destrua Fortu-*  
*nam suam Caesar, impa-*  
*remque tanto merito*  
*rebatur*: By this *Caesar*  
thought, saith *Tacitus*,  
his Fortune to receave  
an Eclipse, and that his  
vallue was not deemed  
answerable to so great a  
merit. Forthwith  
therefore he suborned  
false witnesses against  
*Silius*, and welcommed

all such as would accuse him, which *Silius* perceiving layed violent hands on himself, choosing rather to fall under his owne Cruelty, then stand to the Mercy of a Tyrant. Out of these examples you may gather this instruction. That it is as safe to transferre your own defects upon your Prince, as it is hazardous to detract from him, or vain-gloriously to assume the praise of things well done to your selfe.

This I warne you, in case your Destinie, not your

your Reason hurries  
you to the Court. But  
(according to my former humble solicitatiō)  
I would wish you to  
settle your self to a coun-  
try life. Being there  
looke as well to the hus-  
banding of your Time,  
as your Living. Recre-  
ate, but weary not your-  
selfe with Games,  
and Sports, making  
of Pastime a Labour.  
Above all beware  
Hunting bewitch  
you not. The  
*Medes*, the *Persians*,  
the *Macedonians*, the  
*Parthians*, and other  
Barbarous

Barbarous Nations were besotted with it, but wee never read the renowned *Romans* (of all Civill vertues the true patternes) ever had it in esteeme. *Salust* debaseth it so farre as to number it amongst the servile occupations, and *Tiberius* noted with infamy the commander of a Legion, for that he had sent forth a few Souldiers to the chase. *Pompey* I can not denie when he was in *Affrica*, followed this sport for some few daies, and therefore *Plutarch* pleasantly



sanctly saith, that the  
very beasts of *Affrica*,  
felt the felicity, and  
power of the *Romans*.  
But I wil make it good,  
that neither any of the  
Nobility before that  
people became subject  
to one head, nor (after  
the losse of the *Roman*  
Liberty) any of the  
Emperours delighted  
in it. Onely we finde  
that the wisest of them,  
*Augustus*, used now and  
then to fish with an  
Angle, a sport which  
no way hindereth the  
operations of mans  
Nobler part. And (like

a Foole quickly to  
shoote my owne bolt)  
I doe not conceive  
how Wisedome can  
descend so low as to  
prate all day to a Dog.  
Yet wee will allowe  
you this pleasure, if  
you will followe it as  
*Pliny* the second did,  
who in one of his E-  
pistles affirmes that he  
never went to the  
Chase, *Sine pugillari-*  
*bus*, without his Table-  
Bookes. But my  
scope is not utterly to  
avert your minde  
from Hunting, I  
onely perswading a  
mo

moderation , not a  
relinquishment. Your  
double Study of Men;  
and Bookes will take  
up some time.

---

*Your Application, and  
Discourse.*

**T**He Former is  
most requisite, and  
yet

yet most difficult, as being not every mans study. Spare no tra-vaile to search throughly the Dispositions of those to whom your businesse Commands your often repaire; else you will bee a yeere in effecting that which two daies this way bestowed might have finish'd. What will not the Application of a man, and the participation of his purse bring to passe? The most Politick, and reserved of all your Nightcaps, hath commonly some  
one

one humour remarque-  
able above the rest,  
by which you may take  
him at your pleasure.  
One is deaffe to all mo-  
tions that his wife  
makes not. Another  
maketh a Factor of his  
Secretary, a third of his  
Dore-keeper, &c. I  
have knowne a great,  
and competently wise-  
man, who would much  
respect any man that  
was good to his Foole.  
The most curious pates  
of us all have imperfe-  
ctions which lay us o-  
pen to bee practiz'd on  
by farre weaker wits.

In-

Insinuate your selfe  
with a winning carriage  
into the good affecti-  
ons of all men. Humil-  
lity in your gesture,  
and speach will gaine  
you friends, which  
confirm yours with  
such curtesies as occa-  
sion permitteth you to  
performe. In the choise  
of your friends bee not  
onely curious but pain-  
full; for deserving  
Spirits are not obvi-  
ous, but retired, and  
therefore require your  
diligent search, of  
which they are most  
worthy. There are  
some

some Conversations  
good for nothing but  
Recreation, others are  
decent, as to visit our  
acquaintance, others  
profitable, as that of  
Merchants; others tru-  
ly happy and delight-  
full, as to frequent the  
company of Schollers,  
and vertuous men.  
This is the Vine plan-  
ted amongst the O-  
lives. Abhorre Pride,  
other wise all men will  
loathe you. Out upon  
those *Imperia Manlia-  
na*, odious alike to  
God and Man. That  
of *Zeno*, to his proud  
Dis-

Disciple, is most true, and appositive. *Not*, saith he, *if you bee great, therefore you shall bee good, but if you bee good, great.* If your neglect, or indiscretion procure you an Enemy, and that he be in himselfe worthy, seeke by all honorable meanes to reconcile him; but (if he be without Lure) having one foe, foresee diligently that you have not two.

Your

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the  
fals  
pun  
Sic



*Your Discourse.*

**Y**OUR Discourse, saith one, should rather delight to judge it selfe, then shew it selfe. In matters of Dispute, apparel your Arguments in modesty; for so, finding your selfe in an error, you may make an honorable retreat. Bold, and peremptory positions, being true, offend the opposer, and being false, shame the propounder. Wrangle not; *Sic probe* is a troublesome,

some , importunate  
fellowe, spued out of  
all societies that under-  
stand the World.  
When you cite an Au-  
thor, be not too precise  
in quoting the Chap-  
ter , or Page, neither  
importunately urge an-  
other to it ; for in so  
doing, you shall robbe  
others of their owne, it  
being *Proprium quarto  
modo*, to the Canvassers  
in Schooles, who will  
take it very hainously  
that you should usurpe  
their Profession. There  
was not long since a di-  
sputation betweene a  
meare

meare Scholler, and a knowing Gentleman, who strengthened his Argument with the authority of *Plato*: The Scholler demanded in what Booke of *Plato* hee had read it, and in what page; to which the other replied, that hee could not well call to mind either the one, or the other, alledging the length of time for an excuse. Whereupon the Scholler with a gaping laugh, and a great Oath, concluded, it was not  
at

at al in the Philosopher, daring the other to produce *Plato*, and to shew him the passage. To this the Gentleman thus answered; *Verilie I have left both that, and all my other Bookes at home for want of such an Asse as you to carry them after me.* In jesting, and witty talke beare a part but remember that the *Lattines* cal them *Sales quasi Condimenta*, implying that wee should use them as Salt, and Spices to season our discourse, not to make them the subject of it.

The

The Moralists affirme  
wee may bee *Facetosi*,  
*non acetosi*, witty, but not  
biting, or injurious to  
the Company. However,  
if you mixe not your  
mirth with theirs, yet  
marre not the Harmon-  
ny with your severe  
censuring of it in word,  
or looke. Bethinke  
your selfe that the lat-  
ter dayes are come up-  
on us, which, should  
they not bee shortned,  
would damne all flesh.  
In the Prophetstime,  
the most righteous sin-  
ned seven times a day;  
and it is well if many of

us can escape with  
 fourteene. Man, as  
 saith *Staliger*, was crea-  
 ted *Animal sociale*, a  
*sociable creature*, and  
 therefore ought to con-  
 forme himselfe to the  
 Perfections of his  
 Neighbour, and yeeld  
 to his infirmities.  
 Fooles, and Flat-witted  
 fellowes you have rea-  
 son to beare with, be-  
 cause their Companie  
 is profitable, and will  
 save you the entertain-  
 ment of a lecher. Bee  
 not too Austere, there  
 being a Christian liber-  
 ty which you may safe-  
 ly

ly share in. Marry as  
all rules suffer an ex-  
ception, so doth this. If  
any mans speach shall  
at the remotest distance  
point at Blasphemy, let  
your face presently put  
on a dislike, and if a  
second time hee burnes  
your eares with that  
unholy fire, avoide his  
Company. Now a  
dayes our wits thinke  
themselves streight-  
ned, and cooped up, if  
their Talke bee barred  
Blasphemy, and Baw-  
dery. A Gentleman of  
this Land (in all other  
things not onely deser-

serving applause, but admiration) escaped not altogether this Pestilent contagion. Being earnestly rebuked by an intimate friend for his slighting, and vaine exposition of the Scriptures, hee acknowledged the fault, promising to leave it by degrees, and therefore vow'd hee would henceforth onely make bold with the Apocrypha, and the singing Psalmes. *Laertius* sayes that *Pythagoras* descended to Hell, and saw there the soule of *Ho-*

mer



mer hanging on a tree,  
Vipers , and Snakes  
twinning about it ,  
as a due chastizement  
for his blasphemy a-  
gainst the Gods. How  
carefull therefore  
should wee Christians  
bee, least wee trespasse  
this way, who have to  
doe with a Serpent  
that stings the Consci-  
ence, and spits a fire e-  
verlasting? Next to this  
crime in detestation is  
obscene language , so  
hot , and fowle, that I  
wonder it furies or  
fires not the mouthes  
that utter it. And the

Audience trebles the  
offence, when it is spo-  
ken before younglings;  
for of all Creatures,  
Man is most prone to  
imitation, and amongst  
all mans Ages, Child-  
hood. Never so good  
a witt 'unhallowed,  
hath a double sting ; it  
offends God, and scan-  
dalizeth Man. At your  
meate never so much  
as name Death, Cof-  
fins, or other such  
mortifying stufte ; for  
you may chanceto have  
such 'mortall Guests,  
that the feare you strike  
into their soules may  
quite

quite take away their  
stomakes. In truth sad  
Stories are neither for  
the bed, nor the bord.  
Of all things bee wary  
that publikely you busy  
not your selfe with My-  
steries of State, for  
though *Guicciardine* ju-  
stly maintaineth that  
the actions of Princes  
are subject to the opini-  
ons of men, their state,  
and majesty not impai-  
red; yet it is a dange-  
rous Theame for such  
men to handle, whose  
Fortunes are examined  
more then their faultes.

of which said Your

---

*Your Studies.*

**T**ouching your Studies ; allot them three or foure houres in a daie ; and not more, and content your selfe to read *multum, non multa*. A few excellling Authors well digested, are able to compose an able judgement, and a vertuous mind. Reguard not the number of Bookes but their estimation. Give your selfe chiefly to History,

History, in which you shall finde Morality here, and there inserted and interlaced like a curious worke of Ennamell in Gold. In the commendations of this Study, I will onely cite the words of incomparable *Livy*, to whom *Rome* owes more for her Fame, then to *Aeneas*, or *Romulus* for her Originall. For this is that so good, and profitable in History, saith he, when a man may see, and behold as in a Conspicuous Monument, and lightsome memoriall, the

*lively examples of all sorts  
set up in open view for his  
instruction, whereout he  
may choose for himselfe,  
and his Country what  
follow, as also learne how  
to eschewe a fowle enter-  
prise, and avoid a shame-  
full end. Begin with  
the Story of your owne  
Country before you  
goe to forreine, that in  
case you travaile, you  
may make a happy ex-  
change of Historicall  
observations. But dwell  
not there, that being  
too confined a know-  
ledge. The *Romane*  
will deservedly claime  
your*

your next view, where-  
in you shall meete with  
deedes father'd upon  
men, which the Gods  
they worship'd, might  
without disparage-  
ment have owned.  
The order you must  
observe in reading it I  
will as briefly as I can  
set downe.

*The*

*The Order to bee observed in reading the Roman Story.*

**T**itus Livius, the greatest of all Roman Historians, begins at the foundation of Rome, and continues it to *Augustus Caesar*; but halfe *Livy* is lost, and therefore where he is wanting, others may bee read. Where he is full hee is enough; unlesse you would see *Dyonisius Halycarnassens*, in the first



first times of *Rome* to compare him with *Livy*. His Historie ends about the dissension betweene the Senat, and the People in *Appius Claudius* his time. There are also the five Bookes of *Polybius* from the first *Punick* warre to the descent of *Hannibal* into *Italy*. But that also is in *Livy*, and a great part of it transcribed out of the excellent *Polybius*. But there where *Livy* is wanting (as namely in those times which are most necessary to knowe) as the actions

actions of *Silla*, *Lucullus*  
 & *Pompey* in the *Mithridaticke* war, thogether  
 with the Civill warre  
 of *Marinus*, and *Sylla*,  
 read *Appianus* who is in  
 Greeke, and Latine in a  
 thin folio. Hee excep-  
 ted, I could never reade  
 any History that did  
 fully relate the bloo-  
 dy passages of *Sylla*; his  
 Dictatorshippe, his  
 Resignation; his Death  
 and Funerall. *Plutarch*  
 I confesse lightly tou-  
 cheth them in the life  
 of *Sylla*. This brings  
 you to the time of *Ca-*  
*tilines* Conspiracie, for  
 which

whic  
 ther  
 that  
 ries  
 you  
 far,  
 the  
 betw  
 Pom  
 Dion  
 larg  
 Cesa  
 Dea  
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 um  
 mo  
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 tho  
 (be

which you need no o-  
 ther then *Salust.* After  
 that *Cæsars Commenta-*  
*ries* will clearely shew  
 you the Growth of *Cæ-*  
*sar*, in the North, and  
 the whole dissention  
 betweene him, and  
*Pompey* the great. Then  
*Dion Cassius* doth at  
 large relate the rest of  
*Cæsars* Honours, his  
 Death, and what fol-  
 lowed in that trouble-  
 some time of the *Tri-*  
*umviri*. This is the  
 most compleat, and  
 largest Historie of  
 those times. Then  
 (besides *Tacitus*, and  
*Suetonius*)

(*Suetonius*) you may  
reade *Xiphilius* a little  
booke, an abreviation of  
*Dion of Nice*, which is  
lost. He speakes of two  
and twenty Emperours  
as low as to the reigne  
of *Alexander Severus*,  
under whom hee lived.  
Then *Herodian*, a short,  
but pithy Historian  
goes to the time of  
*Gordianus Caesar*, speak-  
ing of twelve Empe-  
rours, and hee begins  
at the death of *Marcus*  
*Anrelius*. Then *Ammia-*  
*nus Marcellinus* speaketh  
at large of five Empe-  
rours, of which *Julian*  
the

the *Apostate* is one, though his Historie doth not immediatlie followe. So that for the Series of the Storie, I advise you (omitting *Dionisius Halicarnassens*, *Polybius*, *Suetonius*, *Plutarch*, and *Tacitus*) to reade *Livy*, *Appianus*, *Salust*, *Cæsars Commentaries*, *Dion Cassius*, *Xiphilinus*, *Herodian*, and *Ammianus Marcellinus*. To these you may adde the perusall of the two famous moderne Histories *Guicciardine*, and *Communes*, equall even to the

best of the Ancients. The deeds of *Scanderbeg*, of the *Turkes*, and *Barbarians* I hold fitter to be sung then Storied. Here I would also give you my judgement of the Greeke Storie, but that it would be fruitlesse for mee to insist longer upon this subject, by reason that I shall shortly write you a peculiar Tract of Historie, and Dedicate that to your Lordships Name, as I have already my selfe to your service.

I

I am once more returned to my first Mistresse, my Booke, to whom my future Constancy shall make satisfaction for my passed disloyalty. The Night, which I formerly consumed in Riot, I now divide betwixt Sleepe, and Cogitation; nor doe I shut my Bookes out of Bed, my most inward Friends. I make fast my Dore upon the Vulgar, and encompass'd with so many Learned, and Blessed Soules, it seemes

seemes to mee I sit  
in the lappe of E-  
ternity. I exclude  
Lust , Ambition ,  
and others like, of  
whom Sloath is the  
Parent , and unex-  
perience the Nurse.  
Images and Grandies  
I behold in their pro-  
per places , a farre  
off, and pittie those  
Great ones that know  
not this great Happi-  
nesse.

It now onely resteth  
thar in all submission  
and reverence I begge  
your Lordships Par-  
don for with-holding  
you



you from better im-  
ploying your time with  
these feeble, but affe-  
ctionate Lines, to the  
writing whereof, two  
Motives have wonne  
mee. The first 'is my  
Zeale to your Good, I  
having a strong Desire  
that you should bee of  
your truly Great  
House (though not  
in Fortune, or Fame)  
in Vertue the greatest,  
and in the Celestiall  
Kingdome, have a  
Seate above them.  
And give me leave  
to tell you, Dearest  
Sir, that this is  
no

no hard thing for you  
to Compasse, it being  
only the adding of  
Endeavour to your  
Disposition, which of  
it selfe leadeth to good-  
nesse. In this you have  
no small advantage of  
other great ones, it be-  
ing (if the Authoritie  
of *Seneca* will serve) a  
maine requisite of No-  
bility. *Quis nobilis? a  
Natura ad virtutem bene  
compositus: Who is No-  
ble? Hee whose Nature  
invites him to Vertue.*  
My second, & lesse prin-  
cipall Motive is a feare,  
not of Death, but that  
par.

paradventure, I might  
unfortunately die, with-  
out leaving you a Te-  
stimony of my Grati-  
tude for all those Gra-  
ces, and Favours which  
it hath bene your  
Lordships good plea-  
sure to deigne me your  
unworthy servant. My  
owne indisposition of  
body, and the dayly  
sight of these Turve  
sires, minister occasi-  
on to mee of Con-  
templating the howre-  
ly consuming of the  
Earth, whereof I am  
made. *Qualibet res  
in sua resolvitur*

*Prin -*

*Principia, tunc apparet  
qualis revera sit, &  
quidnam sub illa specie  
latebat: Every thing  
being resolved into his  
first Principles, doth then  
appeare what, indeed, it  
is, and discovereth what  
turked under that shape.  
It is no otherwise: I  
everie day burne as  
good earth as mine  
owne, and, if heere I  
die, it is likely that this,  
or the next Generation  
will make fires of mee.  
But Civillity calles  
upon mee to make an  
end. I therefore once  
more humbly implore  
your*

your Lordships for-  
givenesse for detaining  
you from your more  
serious affaires, with  
this long Discourse,  
which hath passed the  
bounds I first set it  
downe. If I have in-  
serted any thing plea-  
sing, or good, ima-  
gine I have done  
like an ugly Painter,  
who hath by chance  
made a Beautifull  
Peece. What ere  
it bee, you are the  
Master of it, to  
whom it standes,  
H or

or falles, as doth

Your Lordships  
most humble,  
loyall Servant

Antony Stafford.

*Errata.*

**P** *Age 30. line 5. read onely but.  
p. 4 8. l. 9. fortake r. take. p. 59.  
l. 19. r. blend with it. p. 97. l. 1. read  
Marches: p. 125. l. 3. r. Twining.*